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A Lost Note In Leadership

WHEN Washington said, "Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports", he sounded a note in leadership that seems to be almost entirely wanting today.

John Adams struck the same note when he wrote into his famous "Fast Day" proclamation, "Let us pray that He would make us deeply sensible that 'Righteousness exalteth a nation but sin is a reproach to any people.'"

Lincoln sounded the same note often and especially when he said, "Intelligence, patriotism, Christianity and a firm reliance upon Him who has never forsaken this favored land are still competent to adjust in the best way our present difficulties."

The Supreme Court struck the same chord when it declared in the Trinity Church case, "this is a Christian Nation." And President Coolidge was in accord with this when he said, "The strength of our country is the strength of its religious convictions."

Turn from these leaders to those who write for our daily press or address us over the air and how often does one catch this note of religious conviction or conscience in the discussion of public affairs? Seldom indeed. Turn to that cinema of the political leadership of America, "The Congressional Record," and except for the prayers of the Chaplain in the House and much less frequently in the Senate there will be found seldom any note of recognition of God and His authority over the nation or appeal to Him, or a sense of dependence upon Him, the Bible, or the fundamental principles of right.

"Thou shalt provide out of all the people able men, such as fear God, men of truth, hating unjust gain; and place such over them, to be rulers."

Ex. 18:21

In that newest "wilder-ness of words", the Wickersham Report on Prohibition, while presenting some sound conclusions and recommendations and some not so sound, one searches in vain for any recognition that the problem with which they are wrestling is a moral problem and that God might have some views on the subject or someday take a hand in it. The whole discussion is pitched to the tune of practical, secularistic politics. No appeal to right, God or even the duty of a nation to protect the weak of its citizens but just, Do the people want it? and Is it better than some system that is trailing in the rear?

This is the worst feature of the whole report, and of this feature the whole Commission should be heartily ashamed.

Are our present leaders all secularists? Do none of them have any fixed principles of ethics? Are they all adrift on the sea of expediency and sensitive only to the winds of popular sentiment, without chart or compass? One would think so as he wades through the ooze of newspaper stories, and debates confused rather than helped by the radio.

Such a reader is apt to cry out,

"Lord give us men of conscience, with a reverence for God and the right, a knowledge of the country's spiritual history and courage enough to stand for the right because it is right and say so."

We shall have such leaders when we fix as qualifications for leadership and office, ability, reverence for God, respect for truth and hatred of unjust gain.

It is up to those who choose the leaders.

IN SOCIAL ROOM
OF
MONTCOMERY HALL

Who Is Responsible?

ONE thing the Wickersham Commission did not apparently attempt to do and yet in a measure has done is to locate the responsibility for present unsatisfactory conditions with respect to observance and enforcement of the Eighteenth Amendment. The allocation of the measure of responsibility is left for the reader, but here is the picture given us.

First. No President from Wilson to Hoover has asked Congress for adequate legislation, personnel or appropriations for this task, even though there has been a far greater acquiescence in the measure on the part of the public. These men must shoulder their share of the blame.

Second. Congress has blundered and twaddled in the legislative and administrative duties incident to proper enforcement. Having a dry majority they have allowed a vocal, organized and militant wet minority to bluff them into inaction or imperfect action at every session for the last ten years. Their legislation and their debates on this subject would be a disgrace to any legislative body. It is not the weak and ineffective search and seizure provisions of the dry laws, nor the home manufacturing features alone, that have brought these laws into contempt, though they have been bad enough, but the inadequacy of the provision for their enforcement. Considering the growth of the population the Federal courts are too few and too ponderous. Congress has utterly neglected to create the inferior courts that could sift the business of either the narcotic department, the auto theft or the prohibition units and for ten years has allowed the district courts to become clogged. Then they have never given adequate legislation governing contributory industries, such as stills, malt syrup, grape juice, bottling apparatus and corn sugar. It was their fault that the Prohibition Unit was placed wrong, left to the mercy of politics in its early stages and without adequate power to do the task assigned. You ask for the reason. Our answer is, "THE MAN WITH THE GREEN HAT." It is about time that the voters begin to look up the record of their congressmen and senators and demand an accounting of them.

Third. The states have not lived up to their obligations in this matter. Those states which have either refused to pass supporting enforcement laws or have since repealed them can justly be charged with disloyalty to the Constitution. Those states which have displayed a decided inclination to leave the entire matter up to the federal government are little better in this matter. Especially those states which had prohibition laws prior to the passage of the Eighteenth Amendment ought to have realized the folly of depending too much upon a poorly organized, inefficient, inexperienced federal organization to do the police end of this task. Some of the states have heartily cooperated with the federal government both in legislation and enforcement and they are the only states which can consider themselves free from guilt in this matter.

Fourth. The local school authorities must bear their share of the blame. They allowed the laws for the scientific instruction of the children as to the effect of alcohol upon the human body to fall into desuetude. As a result probably 5,000,000 voters have during the last five years taken up their duties as voters without such instruction.

Fifth. The fighting anti-alcohol societies have followed a defensive policy rather than an aggressive one since the passage of the Volstead Act. Instead of sending missionaries to other countries to tell them about prohibition in America their policy should have been to militantly push for more adequate legislation and larger and better enforcement machinery. The want of a constructive unified policy of aggression, the disbanding of their forces and contentment with trying to head off propaganda lies leaves considerable of the responsibility for any lack of success upon their door steps.

Sixth. The churches and the constituent membership of these societies must also bear their share of the blame. They cut down the revenues of these organizations and compelled retrenchment. Where there ought to have been research departments organized and educational machinery created and maintained they left the leaders without workers or adequate equipment. An illustration is the action of the Presbyterian church.

In 1920 it dismissed all but two or three of its prohibition field workers, reduced its Board of Temperance to a mere bureau of its Board of Education and cut down its publication and distribution of prohibition literature to a negligible quantity. Many of the other churches did little better.

Seventh. Many of the metropolitan newspapers were always opposed to prohibition; but, since the passage of the Eighteenth Amendment, many others have changed their policy from dry to wet. The commission forbears to tell us why. But every one, who is informed, knows that two things have been developing: the spending of vast sums of money by the liquor interests, both of the United States and Europe, to influence these organs of propaganda, and the development of the two greatest chains of newspapers under two leaders who are themselves wet. How much European money accounts for this it is difficult to tell, but the head of the International Wine Agency in Paris said publicly that he had arranged with an American publisher to carry considerable of their matter. These papers must be held responsible at the bar of public opinion.

Before everyone of these parties the voters will have to take their stand and pressing home their share of the blame demand works meet for true repentance. Their slogan should be "Clean Up or Get Out of the Way."

"Instead of acting like kings, many who claim to be the sons of God act as meanly as if they were scullions in the kitchen of Mammon. What separation from the world, what brave holiness, what self-denial, what heavenly walking with God, ought to be seen in those who are chosen to be a peculiar people, the representatives of God on earth, and courtiers of the new Jerusalem above! As the world waxes worse and worse, it becomes men of God to become better and better."

—G. H. Spurgeon.

"Alas, sir! a commonwealth ought to be but as one huge Christian personage, one mighty growth and stature of an honest man, as big and compact in virtue as in body."—John Milton.

Conscience Stronger Than Appetite

UNDERNEATH that protentious "IF," in Finding No. 11 of the Wickersham Commission, there lurks an assumption. It is that if the enforcement of the Eighteenth Amendment does not soon reach the stage where it is as effective as, say the enforcement of the laws against counterfeiting, that the people who put across the Eighteenth Amendment will acquiesce in its revision and accept that suggested in Finding No. 11 as a final solution of the matter.

Protestants are generally reasonable folk. There are fanatics among them of course as among any religious group, but in the main they will listen to reason and cooperate with any one for the best interests of our country. This is why they succeed in representative and local self government somewhat better than do the Roman Catholic or Latin nations. And of course these Commissioners reasoned with themselves, unconsciously no doubt, that these people would be convinced by the difficulties which scared them, that it is impossible to have conditions under prohibition that are tolerable, and so accept as final something less. In this they entirely miscalculated the dynamic of the Puritan conscience.

That conscience has grown upon the point of the social responsibility for exploiting the weakness and vices of men, until it cannot tolerate it with comfort anywhere. It will no longer tolerate it in a professed Christian, in a church, a lodge membership, in corporations or in political spheres of conduct. That conscience of the Protestant Church people regards the liquor traffic as about the worst form of exploitation that exists in the world today. The licensing of it by the state, farming out the revenues of the state to it in any form, giving it property rights in beverage alcohol are considered by this element of the people as unchristian, inhuman and senseless folly. Long ago it nailed to its masthead this slogan "The Liquor Traffic Cannot Be Licensed Without Sin."

The Protestant conscience will never lower that flag. Under the pressure of the present counter attack of the "whiskey crusaders" of all ranks they may for the time being lose control of some of the states as they have of Montana, Massachusetts, Nevada, New York and Wisconsin and perhaps Illi-

nois; they may lose control of Congress, but their reply will be "we worked for 100 years to bring this to pass and we will work and fight if need be for 100 years more to make it effective."

Henry of Navarre is not a popular hero among present-day Protestants. He lost his standing when he exchanged his principles for an unstable peace. It is an insult to the character of the present-day Christians to assume that they will follow his example in this matter. Political peace as regards prohibition is certainly a desirable condition, but loyalty to the right as they see it leads them to side with Herrick Johnson when he said, "When peace and purity of prin-

ciple must part company, show the door to peace."

It may be just as well for the beer blocks, the defeatists, the Roman casuists, and the political drys to get it into their heads that this conscience is made of tempered spiritual steel. The alcohol appetite may be strong but the Biblical conscience is stronger and that conscience is behind prohibition. It stands committed to the view that we can tolerate the legalized liquor traffic only until we are strong enough to overthrow it. We want peace in this matter but we will keep every election overwhelmed with this issue until the devotees of Bacchus accept the Christian view, no matter how long it lasts or what it costs. This fact holds good for all moral issues.

Lying By Assumption

ONE who follows current discussions of almost any sharply debated political, social or economic issue soon comes to feel that more lies are propagated in premises than in conclusions, in assumptions rather than in positive declarations.

For instance in one of his periodic eruptions Senator Tydings of Maryland on the floor of the Senate, February 16, said in debate, "Let the Senator get rid of all the murders which have been committed in the name of Prohibition, which number 1,500 people, shot down by prohibition agents for the commission of a mere misdemeanor in many cases. The weak point in the logic of those who attempt to explain away those killings by prohibition agents is this, that the carrying of a pint of liquor is only a misdemeanor; that is all."

Here now are his false assumptions.

First. That the list of 1,500 published in the Congressional Record contained the names of all the prohibition agents and local police officers who were killed by the underworld violators of the Prohibition laws.

Second. That the remainder were the acts of the prohibition agents. That same list revealed the fact that nearly 80 per cent of the violators of the law who were killed were slain by state, county or local police officials in the course of their regular duties.

Third. That they were shot down for a mere misdemeanor.

Everyone knows that they were shot down for resisting arrest or attempting to escape when the officers attempted to arrest them. Mostly the former. Is it a mere misdemeanor to flash a gun on an officer of the law? Had they submitted to arrest no killing would have taken place. The heavy losses of the arresting officers in this war shows clearly the fallacy of this assumption.

Fourth. That these were all done in the name of National Prohibition. What about the officers who were killed? Were they killed in the name of the law? He knows and we all know that in three-fourths of these cases the act was done under state or municipal laws, many of them anti-dating the adoption of National Prohibition.

Thus does this wet crusader hide amid the verbiage of his argument four distinct falsehoods which if he uttered them in categorical form would bring upon him the short and ugly epithet in retort. But he and his ilk get away with them in this assumptive form.

Another illustration seen more often in the wet press but not unknown in the halls of Congress, is the calling the "habitual criminal" laws of several of the states "the life for a pint" laws. Two bald lies skulk under the assumptions in that epithet.

The first is that the pint bottle or flask that is often presented as evidence in the court is all that is

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Rates, \$1.00 the year, payable in advance.
Entered as Second Class Matter, July 30, 1906 at Pittsburgh, Pa., under Act of Congress of March 3, 1879.**Disgraceful Competition**

Definitely fighting to retain her shameful priority in the divorce mill business, Nevada through her legislature has just reduced the time of residence required in that state from ninety days to six weeks.

This action was taken to offset the action of the legislatures of Idaho and Arkansas in fixing their requirements at the same disgracefully low point as Nevada has maintained for a number of years.

Will they offer cut rates, free board and special excursions to get this business next? One can scarcely see how they can lower the requirements of the law any further without getting on the platform of the Soviet government of Russia. But as that would not bring in the revenue it is quite probable that step will not be taken.

All of this simply argues for the necessity of transferring the whole matter of marriage and divorce from the states to the federal jurisdiction. These relations have ceased to be local any more, they are done on the national scale and with a view point of commercializing them. Nothing short of nationalizing them in law will ever stop this shameless competition now that it has begun.

Same Old Story

The Waterloo Evening Courier of December 12, 1910, turned up from somewhere on the desk a few days ago. Comparison of its pages revealed three things: First, that its news stories were more artistically written than the average news story of the present. They gave the news without the coloring matter that seems inevitable today. Second, crime news was

much more condensed than it is in the present daily, and third, the protagonists of alcoholic appetite were fiddling on the same old strings that they are today.

The city of Waterloo was then considering a local option campaign to rid the city of its numerous saloons. The opponents of the measure were all for "temperance" as they are today and evidently hated and feared city prohibition as much as they do the national variety.

They were hoping to split up the dregs by proposing a number of palliatives. One of them was urging higher licenses and stricter regulations to reduce the number of saloons and so reduce the volume of the trade. Another urged an anti-treating ordinance to reduce the amount consumed. Still a third was urging a measure to license the drinkers, as hunters and auto owners are licensed today. This was just about the same as that feature of Commissioner Anderson's plan in the Wickersham report. But they all hated prohibition, from the saloon keeper down to the crooked politician. They all wanted to keep the saloon open so that they could buy and sell when and what they pleased, just as they are clamoring for it today.

As Governor Stanley of Kansas said four years before that date, "Prohibition at its worst is better than any regulative system at its best" so we out of our experience of eleven years of national prohibition, and this in spite of the attempts of the liquor propagandists to blacken their country and foul their own nest, are finding to be the fact.

There is no country on the face of the earth that is in as good a condition respecting the conditions created by the alcoholic habits of its people, as in the United States. In spite of all that can be said the statistics of the propagandists themselves will prove this statement. Put that in your hat and refer to it the next time you hear Father Coughlin of Detroit repeat some wet speech taken from the Appendix of the Congressional Record as he did on Sunday Night, March 8.

Auxiliary Peace Measures

Bernard M. Baruch, chairman during the war of "The War Industries Board," recently in testifying before the "War Policies Commission" in Washington, advocated two measures

of national policy which should be adopted to govern in case we were ever forced into another war.

The first is what he calls "the freezing of all prices, costs and wages at the nearest prewar normal level." This he believes would prevent inflation and the foolish bidding of one department of the government against another and profiteering. The law of supply and demand would be temporarily and arbitrarily subordinated to the national necessities of the time.

The second is what was virtually adopted during the World War; the policy of "work or fight." This is simply to draft into the military service every able bodied man, regardless of age or wealth, who was not actively engaged in some necessary occupation.

Both of these measures would tend to put a dampener upon the bucolic patriotism of those who might prefer to fish in troubled waters. Were these policies established in laws now, few profiteers, coupon clippers, racketeers or professional jingoes would become very enthusiastic in working up war issues. These laws would constitute very substantial guarantees of our own reasonable and tractable attitude in future international complications. They would work as powerfully to discourage civil war. Peace loving leaders would not be forced into war against their best judgment under such conditions.

But these are simply auxiliary devices. He is a naive and ignorant statesman who would accept them in lieu of international organizations to promote justice and preserve world peace. The World Court, The League of Nations, The Hague Tribunal and Bi-lateral Arbitration Treaties built upon the Kellogg-Briand Treaty must ever be the mainstays for preserving world peace.

Whatever tends to restrain our own war makers or put the nation on a more advantageous basis in case war is ever again forced upon us, is good as far as it goes. But let no man be content with these auxiliary devices. They are not enough.

Stopping Short

In the Western Recorder for February 19, we were delighted to find a major article by M. T. Andrews, D.D., entitled "Christianity and Civil Government." It is refreshing to find, in every branch of the church, attempts at constructive thinking along the lines of the "Gospel of the Kingdom."

But like altogether too many of our Christian leaders today, Dr. Andrews

stops short of the full truth here. He sets forth admirably the duties of the church in supporting the civil government, and of the Christian citizen both to support and obey it. He sets forth some of the limitations of civil government in the domain of right and conscience, but stops short of giving the Christian citizen any ultimate goal in the task of making the civil power really Christian.

Among the duties of the Christian citizen, we believe, lie those endeavors to make the "kingdoms of this world over into the kingdoms of Christ." This for altogether too many is the lost chord of the gospel of the Kingdom today. It is to be feared that if we should closely apply the parable of the Sower we should discover that this area of thought would come under the first class. In their warfare with each other those forces of human autocracy which have clothed themselves in assumed divine rights and that secularism which declares that there is no place for God in civil government have so trampled this corner of the field and hardened it that Satan has caught away the seed of the Word from this phase of Christian thought and duty. This has left Protestantism with an acephalous political science which is helpless.

Would that these brethren who are so earnestly contending for the civic elements of the faith, might fall into the hands of some Aquilla and Priscilla and learn from them the complete gospel of the Kingdom.

Then among the duties of the Christian citizen would always be presented his duty to Christianize his own government. He will then always be urged to labor to secure such recognition of the authority of Christ by the state as will furnish an abiding foundation for all moral legislation, and such conformity in legislation and administrative procedure as will make its profession of submission to Christ a believable reality.

A Valuable Suggestion

The Christian Advocate, Pacific Edition, editorially makes the suggestion that the Methodist church turn its attention more to the instruction and cultivation of the foreign groups in our great cities. We would add to this list the Negro in those cities. They have just given an illustration of their political power while fighting for their rights by defeating a nominee for the Federal Supreme Court and two senators who against their appeals voted to confirm him. All three of these men are staunch dyes

but they were deemed unfriendly to the Negro race.

Here for instance is an illustration of what could be done. In 1917-1920 the Temperance Board of the Presbyterian Church U.S.A. had a staff of fourteen Associate Secretaries working under Dr. Scanlon for the passage of the Eighteenth Amendment. Now, we believe, they have no distinctive prohibition workers.

Few who understand the situation believe that it would be wise to re-create that force just as it was. But that church boasts of having work conducted in 63 different languages in the United States. If that church is really in earnest in supporting the Prohibition laws, and we doubt not it is, it is abundantly able to assemble a force say of ten secretaries who could minister to ten of the principal foreign speaking groups. Let them put this picked group to the task of teaching Temperance, prohibition and law enforcement, one to each of these leading groups. Let them furnish material for the foreign language press and circulate this truth in the form of tracts and periodic literature; it will do some good in this direction. If all of the larger churches would take it up it would go far toward winning the present campaign for law enforcement.

The Woman's Christian Temperance Union is doing something in this direction and could do more if the idea once caught the imagination of that organized group. They usually do what they set out to do.

The Anti Saloon League and the allied prohibition organizations of the country take care of the political end of this work among the English speaking people, but the 20,000,000 of the foreign born and their children and the 12,000,000 Negroes are the peculiar opportunity and responsibility of the churches.

The portable moving picture projector may easily be the key with which to unlock these doors. But the personal ministry of men and women who speak the language of these people and have a common cultural and racial background will, we believe, be the solution of this part of the problem. Such workers could win many of these people who today are antagonistic to the support of the wise policy of Prohibition.

Lying by Assumption

(Continued from page 3)

involved. It is usually just a sample taken as evidence. It often represents thousands of gallons and years of activity?

The second is that these persons are sent up for life upon a mere misdemeanor charge. The fact is that they are sent up for life upon a fourth conviction as an habitual criminal who is incorrigible. The guilt is considered cumulative. Yet to those who are not posted it is made to appear that they are sentenced to life imprisonment for the mere possession of a pint of liquor, or a little in a pocket flask.

Another of these falsehoods by assumption lurks under the term "snoopers" so often applied to the prohibition agents as though they were engaged in a disreputable line of work. If these men are honest let them apply the same term to the agents of the Narcotic division, the Treasury Agents who protect business against counterfeiters, the Post Office Inspectors and the stolen car investigators. In this case the assumption is disloyal cowardice as well as intentional falsehood. While there may be unworthy men who get into these services, usually through the political influence of the men who so denounce them, yet these detectives are as much engaged in the protection of the government and society as were the men who fought in Belgium or France or on the high seas. The man who reveres Nathan Hale and contemptuously calls these men "snoopers" is beneath the respect of decent people.

What is here pointed out is not essentially part of the prohibition discussion but it is the habit of altogether too many politicians, newspaper editors and scribblers who hide behind this form of lying in order to get a falsehood believed, while if called to account they can deny that they ever asserted these things.

Lowell wrote,

"A lie may keep its throne a whole age longer

By skulking neath some fair seeming name."

So we can say that a lie will go faster and further when it becomes a stowaway among the premises and assumptions of debate. It is a lie nevertheless, and deserves all the opprobrium of willful mendacity.

Nowhere have we greater need for intellectual honesty and simple truth than in the domain of politics. There this camouflaged vice is more than usually prevalent. He who searches out and exposes this vice on every occasion is a true patriot.

Association Activities

On Sabbath evening, March 1st, under the auspices of The National Reform Association, a Union Service of the churches of Coraopolis, Pennsylvania, was held in the United Presbyterian church. Dr. W. B. Wilson, pastor, in the interest of prohibition. Hon. Louis E. Graham, U. S. District Attorney of Western Pennsylvania, and Dr. R. H. Martin were the speakers, the former speaking on "Law Enforcement" and the latter on "A Great Offensive." Mr. Graham is an able and earnest speaker, with a great message based not only on his intimate knowledge of the prohibition law but on an experience of more than twenty years in prohibition law enforcement; first, as District Attorney of Beaver County, Pennsylvania, then as Deputy Attorney General of Pennsylvania under Governor Pinchot in charge of prohibition enforcement, then as Chief Legal Council for Commander John D. Pennington, Federal Prohibition Administrator, and for the past year as U. S. District Attorney. He has spoken for The National Reform Association on two occasions at Winona Lake, Indiana. We greatly appreciate his readiness in the midst of his heavy official duties to give of his time to furthering the prohibition cause by speaking under the auspices of our Association.

Perhaps the most effective piece of work The National Reform Association is doing on behalf of Prohibition is in the frequent presentation of the pageant "Liberty Bell." This pageant was presented three times in Cambridge, Ohio, in February where it was sponsored by the Woman's Christian Temperance Union. There were good sized audiences the first and second nights of its presentation when an admission fee was charged and on the evening of the third presentation, when the doors were thrown open to all and a free will offering taken, the high school auditorium was filled to capacity a half hour before the time scheduled to begin and hundreds were turned away. The Cambridge cast presented the pageant at Newcomerstown, twenty-five miles distance, on Monday evening, March 1st, to a full house. At this writing a Steubenville, Ohio, cast is being trained for its presentation in the high school of that city on March 19th. This cast will also present

the pageant in Mingo Junction, Ohio, on March 20th.

Mr. Wycliffe McCracken, the director, is rendering excellent service. Wherever he goes he makes many friends who write our office in appreciation of his ability as a trainer and his fine quality as a Christian young man.

Mrs. S. E. Greer of Philadelphia, who is one of the National Committee of the Woman's Auxiliary to the National Reform Association, is giving splendid help in the work of the Auxiliary and otherwise in advancing the National Reform cause in Philadelphia. She is giving of her time and splendid abilities in aiding the cause by speaking before women's missionary societies on Mormonism and other phases of national reform and otherwise in making contacts with those interested in National Reform. Dr. and Mrs. Greer arranged a luncheon at the Normandie Hotel on February 19th which was attended by a number of friends and at which the various lines of National Reform work were presented by the President, Dr. Martin, and plans laid for a larger conference of Philadelphia friends in the near future.

Within the past few weeks our Association has been sorely afflicted and bereaved. Two members of our Board of Directors have been called to their reward. J. R. Copeland, who had not been in good health for some time, died at Clifton Springs, N. Y., February 27th. His funeral service was held at his home in Parnassus, Pennsylvania, on March 2nd.

W. A. C. Brown of Pittsburgh died on March 1st following an operation. His funeral service took place on March 3rd. Both had for many years been members of the Board of Directors of The National Reform Association and were earnest supporters of its work. Their counsel and help will be greatly missed. To their relatives and friends we extend sincere sympathy. A fuller notice of their services to the Association will appear later.

Mrs. Shepard was quite indisposed for ten days though she managed to fill her engagements. Dr. Martin and Wycliffe McCracken were each off duty for five days, the former as a result of being struck by an auto and the

latter with the grippe. In these trials and bereavements shall we not have the prayers of all our friends.

As we go to press, word comes from Dr. Fleming that a Bible bill would be introduced into the Michigan Legislature on Monday, March 23rd. Hon. Ate Dykstra of Grand Rapids, Michigan, who introduced a similar bill four years ago, will introduce this bill. The bill is an amendment to a section of the School Law prohibiting the use of school money for sectarian purposes. The bill would amend this Section by adding the following: "Provided, however, that the teacher in charge shall provide for the reverent daily reading of a suitable portion of the Bible in all class rooms or assembly rooms of the public schools, and prayer may be offered or the Lord's prayer repeated; but no pupil shall be required to participate and, upon written request of a parent or guardian, any pupil shall be excused from the room during said Bible reading and prayer."

Dr. Martin represented The National Reform Association at a special meeting of the National Conference of Organizations Supporting the Eighteenth Amendment held at Washington, D. C., on February 23rd and 25th inclusive, and also remained there the following day for a meeting of the Executive Committee of the Conference of which he is a member. The Conference was well attended and it was the unanimous opinion that this was the most successful meeting it had ever held. The Conference received the report of the Committee of Sixteen appointed at the December meeting. On their recommendation changes were made in the Constitution as follows: authorizing the establishment of headquarters in Washington, D. C.; enlarging the Executive Committee from nine to fifteen members and extending its powers; admission of state conferences composed of state organizations affiliated under plans analogous to The National Conference; extending membership in the Conference to outstanding men and women who are nationally known to be interested in the Eighteenth Amendment.

Among the recommendations of the Committee for more aggressive work adopted by the Conference were the following: that every or-

ganization in the National Conference enlarge and extend its work by speaking campaigns; the holding of prohibition institutes; increased publicity; larger distribution of literature; and wherever and whenever possible increased use of the radio, the public forum, moving pictures and all other helpful activities to aid in promoting the largest possible constructive program in the interests of prohibition and law observance; the forming of state conferences favoring the Eighteenth Amendment in every state of the Union and greater activity on the part of state organizations for the support, observance and enforcement of state laws and in support of the Eighteenth Amendment.

Perhaps the most important single action taken by the Conference was in authorizing its Executive Committee "to appoint a Board of Strategy of not fewer than 15 members to have charge of the campaign for dry planks and candidates, and for necessary operations prior to, at, and following the political party national convention for 1932." The creation of this Board of Strategy is of tremendous importance. The Executive Committee is already at work selecting the members of this Board. It will be created as a Board of distinguished and influential men and women. It will bring a new force into legislative affairs and in touch with the national administration. It is inevitable that it will become an authority on prohibition matters.

Mrs. Shepard's Letter

We bring to our readers greetings from the Philadelphia area, where we are now speaking and where we find many that are anxious to know more about the subtle work of Mormon missionaries and their dangerous teachings.

These young Mormon emissaries, full of zeal for the "Church of Jesus Christ of Latter Day Saints," are being urged on to greater activities against the Christian churches of our land by such passages as I am about to quote from the Mormon Elders' Journal, and it is the word of one of their greatest leaders. It is headed "An Incomparable System." "The Church of Jesus Christ of Latter-day Saints is conceded, even by many outside its pale, to be a most admirable and most thorough system of government. It ought to

be, for it is a product of divine wisdom. The Church on earth is the counterpart, so far as moral conditions will permit, of the Church in heaven, as beheld in vision by Joseph the Seer. While the Church founded by him is not yet perfect, it is approximately so, and is destined to attain that condition. It is doubtful that the Church of Christ in any former age had so complete an organization as it possesses at the present time. This wonderful scheme of spiritual temporal government was revealed from above, and established here below, that the Lord's will might be done on earth even as it is done in heaven."

Is it not probable that a young missionary out in the field, meeting rebuffs from those who are opposed to Mormonism, will read the above with a new desire to go out and work for his church, which he thinks is approximately perfect today and is destined to reach perfection in time to come? So, wherever we go, we find the Mormon missionary going into the homes of the foreigner; the uneducated; the unread American, and carrying a gospel of the perfect church as founded by Joseph Smith.

Recently I read some excerpts from a sermon given by Heber J. Grant, the present prophet, and the article was headed, "Comforting Manifestations." In order that the uninformed may understand this uncanny recital of the prophet, you must know that the church teaches marriage for the dead, which must be done by proxy by someone on earth; you must also know that the church sends "Spirit Missionaries" to purgatory to try to save those who have died without an understanding of the Restored Gospel. After such an one has been converted to Mormonism, then some member of the church must do the vicarious work and baptize him out of purgatory and also marry him to someone by proxy, so that he shall not be alone throughout eternity.

Now, with this for a background, I will quote from Heber J. Grant, as recorded in the Mormon Young People's magazine called "The Improvement Era," in which he tells of a dear friend of his who died quite young and who was a model young man. His name was Feramorz Young.

President Grant gave this narration at the funeral recently where he was extending comfort to the bereaved. He said, "Feramorz

Young has had, through a special manifestation, two most beautiful women sealed (married) to him. A woman came to Mrs. Young, his mother, with photographs of one of this lady's near and best friends, a very beautiful woman, and said, "Now, Mrs. Young, I do not believe a thing of what I am going to tell you. This girl friend of mine was one of the finest girls that ever lived. She has been dead many years, but she has come to me in this city of Salt Lake three times in a dream and has each time given me this information: the date of her birth; the date of her death and all that is necessary for a record in the Sacred Temple, and she says, Mrs. Young, that your son Feramorz has converted her in the spirit world and he has proposed marriage to her and I want you to go to Mrs. Young and give her this information and vouch for my honesty, virtue and integrity and have some one do the work for me in the Temple and have me married for eternity to her son Feramorz L. Young."

This woman informed Mrs. Young that her friend had come to her the third time and said, "You might just as well go to Mrs. Young and give her this information, because I am going to come, and come until you do it," and the woman continued, "I just can't bear to have her come again; it is so uncanny." And President Grant continued his comforting remarks by saying, "This beautiful girl was sealed to Feramorz Young and I am convinced that my friend lost nothing by dying in his youth."

I ask my readers, have you ever heard anything quite like that? But even with such evidence from the very head of this peculiar church, I still have intelligent people say to me, "Oh, well, the Mormon church is just like all other churches when you leave out the polygamy." Do you know of any other church that teaches baptism for the dead or marriage of the dead or conversion of the dead by spirit missionaries?

Now all these teachings are being promulgated by the Mormon church throughout the land, so it behooves us to anchor every child in the Sabbath School to the true word of God, to a perfect understanding of the plan of salvation; to win him for Jesus Christ, and to make him an earnest missionary for the Church which Jesus established once and for all time. With such a foundation he will not be led into any heathen cult.

Harrisburg Sabbath Convention

ELLA M. GEORGE, LL.D.

Delegate of the National Reform Association and the W.C.T.U.

THE Third Convention of the friends of the proper observance of the Sabbath day met at the Penn Harris Hotel, Harrisburg, Pennsylvania, Tuesday, March 10, 1931. It was said that 900 sat down at the table to partake of the bountiful repast and to enjoy the intellectual and spiritual feast that was to follow the luncheon.

Nine speakers of high rank, officially and intellectually, were scheduled for the addresses. The Philadelphia Sabbath Association, the Lord's Day Alliance of Pennsylvania and about fifty other organizations sent delegates to the convention. The members of the Assembly were honor guests at the dinner.

Mr. Joseph M. Steele of Philadelphia, President of the Philadelphia Sabbath Association and a staunch supporter of the Sabbath and all kindred reforms, presided and made a brief introductory address. Bishop Matthew Y. Maze expressed the invocation.

Our worthy Governor, Gifford Pinchot, gave no uncertain sound as to his attitude on the Lord's Day. He said, "The Blue Laws are a standard from which it would be dangerous to fall. The lack of high standards is

responsible for political corruption. I am for Sunday observance and believe in it."

The Mayor of Harrisburg, Hon. Geo. A. Hoverter, gave the delegates a very hearty welcome. He said, "the capital city should be a model of law observance and as far as my power goes, I shall make it so."

General Edward Martin, State Treasurer, expressed himself in clear ringing tones in favor of holding on to our Sabbath law. Dr. W. B. Forney, corresponding secretary of the Philadelphia Sabbath Association said, "the Sabbath law is fundamentally sound and has worked for the good of the whole people."

Major Lemuel Schofield, Director of Public Safety, Philadelphia, left no doubt in the mind of his hearers as to where he stands on this momentous question. He said, "Lack of religious training for the American children is one of the causes of the present great crime wave. It would be a serious matter to lessen the forces of Christian influence in American life through repeal or modification of the Blue Laws. It would be a dangerous business to tamper with the observance of Sunday."

Mrs. Ella B. Black, State President of the Woman's Christian Temperance Union, in a very forceful manner called attention to the high ideas and ideals of the organization which she represented, not only in Sabbath observance, but on Prohibition.

Hon. John A. McSparran, Secretary of the Department of Agriculture, took high ground on this question. He said, "It was not the legislature of Pennsylvania nor the legislature of any state, nor the Congress of the United States that made the Sabbath law. It was God. Deut. 5:12. When God made the world and placed man upon it, He knew what he needed—one day's rest in seven—and He gave it to him. Not only did he need a day in which to rest his body, but he needed a day for religious instruction and development of his intellectual and spiritual powers, hence it was made a day of worship. It is a dangerous thing for a nation to violate God's law. Disaster has come to nations in the past and is coming upon our nation. God is speaking to us through the drought, the business depression and the overflowing of the waters of the Mississippi."

Hon. Benjamin Jones, a member of the Legislature, led the music. It was inspiring.

I have given only a mere sketch of the wonderful addresses given on this occasion. Other excellent speakers were heard but space will not permit mention of them.

The Value of the Lord's Day

JOSEPH M. STEELE

WE are assembled in convention today to discuss one of the most important questions of public interest. We are firm believers in the real value of the Lord's Day and its contribution to our social order. History teaches that those Nations that honored God and observed His Day were richly blessed while those that forgot God and desecrated His Day paid a heavy penalty for their mistakes. We of our day will suffer the same fate if we follow the example of the latter and disregard sacred things.

The value of a weekly rest-day, aside from its spiritual benefits, is so fundamentally sound that no thoughtful person will question this fact. The body and mind of man require a rest-day; the sanctity of the family and home demand it; the progress and stability of industry depend upon it and the success of the church and its service to humanity need it. It would be impossible to lower the

standard of the Lord's Day and surrender it to the demand of commercialized interests without seriously effecting the best interests of society. Wise statesmen and churchmen of all ages recognize this.

It is most unfortunate that some of our fellow citizens overlook the value of a weekly day of worship and rest and continue their demands for an open Sunday in Pennsylvania. In making their plea they generally claim their opposition to a commercialized Sunday, but their arguments are largely based upon the false assumption that we in Pennsylvania suffer financially because of the Act of 1794.

Our social order is so organized that due time should be given those things that are necessary to our life and happiness.

There is need for the commercial side in order that man may make a living and supply the things necessary to his body. There is need for the spiritual in order that man may feed his soul and develop his character.

Six days are devoted to commercial interests and no one questions the right of man to devote time in the interests of material things.

One day was set apart by our Creator in order that man may have a rest from commercial interests and devote himself to spiritual things. The religious and patriotic forces of the Commonwealth have continued to stand in their defense of this day and have felt that they have a right to ask that it be devoted to the purpose for which it was originally appointed.

The commercial interests owe much to the spiritual interests for it is a recognized fact that where there is no religion there can be no stability in industrial or commercial affairs. An expert upon this subject recently said that out of every seventy-five dollars worth of business transacted in this country in a year seventy-three was conducted on credit, credit is based upon confidence, confidence upon character and character is largely the product of Christianity. If the great principles of Christianity are destroyed, character will be weakened, confidence shaken, credit destroyed and business must pay the price.